[26]COWDUNG--lcha. It is usually collected and dried, and then used as fuel when it is called "lchey sokskir". 237 372

CUP--korey. Every Ladáki has his own cup or "korey." It is made of wood [27] and shaped like a large flat salt cellar. It is always carried about on the person. Ladákis do not approve of drinking out of the cup of any one not a relative of their own. 415 609

DAGGER--peechak ordinary, dorjey phurba the magic dagger, used by Lamas in their rites. 778 792 411

DANCE--rtseys. The Ladákis have many kinds of dances, but to the European, they all appear very much alike; they are as uninteresting as the nautches of India. All Ladákis, except the ex-raja, join in dances, which are usually the occasion of much merriment and drinking of chhang.[1] The sword and dagger dances are those best worth seeing. 535 517

DANCER--trakSHózma or takSHózma, a professional female dancer. The professional dancers of Ladák are of a very superior caste, to the dancing women of India. In Ladák no shame attaches to the profession of a dancer. Zámindárs and well-to-do people have their daughters taught to dance in their childhood. The takSHózma usually belongs to the "hmang riks" caste; she may occasionally belong to the "tólbey riks," but not to the 3 lowest sub-divisions of that caste. The male professional dancers are called ngiópa or ngiáópa. An amateur dancer is called rtseykhan. 535 463 565 [564]

[29]

DEMON--rdud or hlandey or hlandrey. According to Jäschke rdud is the personified Evil Principle, the adversary of Buddha and the tempter of mankind, but unlike Satan of the Bible, not a fallen angel, and unlike Ahriman of the Persians, not an antagonist of Buddha, of equal power and influence. The rdud is merely an evil genius of the highest rank, by whose defeat Buddha will in the end be more glorified. The rdud is also identified with the God of love. In later times he has been split into four, and subsequently into numerous devils and she devils (rdudmo), hlandey or hlandrey signifies imp, demon or evil spirit, but see "Devil." 779 776

1 [i.e. barley beer -- Analyst]

789 [95]MAGIC--thrul (or thul) stan ches (to perform in a general sense) thoosna giap ches(to bring down fire from heaven to consume any thing) nganchhos cho ches (to bewitch, by means of religious charms, etc.), reepSHing or teepSHing (a magical wand-made of a very rare kind of wood, and possessing the virtue of enabling the person holding it, to become invisible).

795 MAHOMEDAN--pheepa or Mussalman. The word "pheepa" means
●609 "outsider" and is applicable to all persons other than Buddhists, who are called "nangpa" or "insider," but as a matter of fact, Muhammadans are the only persons usually called "pheepa," and the word may therefore be considered as applying to them only.

583 MAKPA--Makpa. This is the name given to the husband of a woman
601 who is sufficiently well off to select a husband for herself, instead of being married in the ordinary way. For particulars see under heading "Husband."

412 [96]MALLET--thómálak (iron hammer as for driving in tent pegs) thóa (large sledge hammer) chhombur (the heavy wooden beaters used in Ladák for consolidating new metal on a road or newly laid turf, etc.)

273 MALT--lums. In Ladák, barley (nas) required for malt is cleaned and put into a large cooking pot to a depth of 6 or 8 inches and water is then poured over it, to a depth of about 3 inches.
The whole is then boiled gently till the water is absorbed by the barley which is then called "Lums."
The Lums is then taken out of the boiling pan and spread out to cool, after which it is sprinkled with a mixture of powdered ginger cloves and nutmeg, a little yeast (phaps) is also added. The whole is then mixed up and put into a sack, and covered up to keep out the cold.
In about 60 hours it ferments, it is then put into a large earthen vessel for about 18 hours during which time it rises, water is then added, and after 2 hours is drawn off and strained. This is the best kind of "chhang" (beer) and is called "machhoo." After this, water is three times more added and drawn off and strained. The resulting liquors are then mixed up together and sold as "chhang," which is a kind of small bees not much

SACRIFICES IN WESTERN TIBET. *By the Rev.*

782 771 609 **97** Propitiatory sacrifices have always held an important place in the religion practised in Tibet. Human sacrifices were not unknown in ancient times in this country, and even to-day stories are told of foundation sacrifices of humans and animals to ensure buildings and town walls from the attacks of evil spirits.

It is, however, difficult to obtain detailed accounts of this practice, as the Tibetans are very reluctant to relate instances of this to Europeans.

782 173 [14] Two stories of the last human sacrifices in Lahoul are extant to this day, and as they agree in every detail with those related by Dr. Francke in his 'History of Western Tibet,' I shall make a somewhat lengthy quotation from this writer's account of them.

[241] "A man had to be killed every year for the "benefit of the fields of the community. The "peasants were to offer the victim in turns. "(They probably kept slaves, and these were "generally killed). One year it was a poor "widow's turn, and as she had no servants it "was understood that her only son was to be "sacrificed. Whilst she was weeping sadly "about this, a wandering hermit came to her "house and offered to die in the place of her "son, if she would feed him well until the day "of execution. The widow gladly accepted the "offer, and on the appointed day the hermit "was led with much noise before the wooden "idol of the god of the fields. When the "executioner walked up with his axe to the "hermit, the latter said: 'Wait a little, dear "'friend; lend me your axe, and let me see if "'the god really wants to take my life.' Then "he stepped with the axe before the idol and "said: 'Well, Lord of the Fields, if you really "'want my life, take it please; if not, I shall "'take yours.' As there was no reply, the "hermit raised his axe and cut the idol in "pieces. Then he threw the fragments into
782 "the river, and everybody went home."

173 114 The other story related to me concerning the last human sacrifice in Manchat (and which is supported by Dr. Francke's account

22: Francke M-3 (no date) 1901 AJ4 W. Tibetans AJ4

(*c*) [Looking] at the tricks of the plucky Balti, the heart of the timid Tibetan is lost.

(*d*) An explanation of the constant bad luck of the West-Tibetans on the ground of the national character.

(*e*) *Bkolbkol* is a word which seems to occur only in this connection.

45. (*a*) མཉམ་པོ་འདུག་པ་ལ་མ་ཁྱོད།།

(*b*) nyam'po dugs'pa la'maa khyod'.

(*c*) [When] living together, [we say] "thou" to a lama.

(*d*) Respect is lessened by closer acquaintance.

(*e*) *Khyod* is the common word for addressing inferiors or comrades. A lama ought to be addressed with *nyerang*; *dugspa* = *dugpar*. The Supine is sometimes used instead of the Gerund.

46. (*a*) མའོ་མ་མའོ་མ་ཟེར་ར་ནི་མིའི་ཡོག་མོ་ཡིན།
རྒྱབ་ལ་གཡུ་ཞུང་བཏགས་ག་ནི་སེམ་པའི་མགོ་བསྐོར་ཡིན།།

(*b*) na'ma na'ma zer'ra ning' mi'i yog'mo in'.
gyab'la yu'zhung tag'ga ning sem'pä gob'skor in'.

(*c*) [Although they] call her daughter-in-law, she is the servant of men. On the back many turquoises are fastened, but it is a deceit of the soul.

(*d*) Refers to the low position of the Ladakhi woman.

(*e*) *Zerra* and *tagga* are corrupted from *zerbar* and *btagpar*. The supine used instead of the gerund = *gyuzhung* = *gyuchung* = small turquoises. See also *buzhung* for *buchung*. All Ladakhi women wear their turquoises on a strap of leather which is fastened on the head and descends to the middle of the back. *Semba* = *sems*, soul. *samba* = thought.

47. (*a*) ཁྭ་དཀར་ཀོ་བྱག་ཟེར་བ། རྒྱང་གའི་མིག་འཁྲུལ།།

(*b*) Kha'tā ko'wag zer'pa, cung'kā mig' thrul'.

(*c*) The crow has said *kowag*; [in the] eye of the raven it is mistaken.

(*d*) A man may say something very nice, [for instance *kowag*] his enemy will find great faults in it.

(*e*) *Zerpa* is past participle; *cungka* = *skyungka*.

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
Ladak

being used to those in Lahul. For this reason, it is unnecessary for me to repeat what I have already written in the passage about this in my description of Lahul, and the reader is referred to it (see p. 326-7). Two new terms, however, did come to light: *oma chik-pa* (*aO-ma gChig-pa*) for a milk brother or sister, and *chos-pün* (*Ch'hos sPun*) for brothers in a religious order. The kinship system is descriptive, and is only used in a classificatory manner when addressing strangers (*meme* for old men and lamas assimilated to grandfathers, *ama* for strange women of the age of one's mother, etc.).

The patrilineal clans, each descendant from a common ancestor, which I encountered in Lahul under the name of *rü* (*Rus*), are called *P'haspun* (*P'ha-sPun* or *P'has-sPun*) in Ladak. In accordance with H. A. Jaeschke's *Tibetan-English Dictionary* (1949), p. 330, this name is given the English meaning of "several neighbours or inhabitants of a village that have a common *Lha* (or god) and thus have become *rus-pa cig-cig*, members of the same family; this common tie entails on them the duty whenever a death takes place, of caring for the cremation of the dead body".

From Nono Tse-P'hün, however, I learned that a *p'haspun* was primarily the group formed by all the male descendants of one paternal ancestor, and only secondarily really, by corruption, the group consisting of all those males who worship the same *Lha* or who are associated for burial purposes. Later, in 1953, when we met again, this time in Kalimpong, at the other end of India, he added something to the definition he had given me fifteen years earlier. He said that a *p'haspun* was a group consisting of men associated for purposes of financial support in difficult times.

It appears, thus, that in Ladak, although the *p'haspuns* are, first and foremost, patrilineal lineages or clans whose ancestry is traceable to a single common progenitor and who worship a common *Lha* or god, they are also groups of kinfolk with a certain definite obligation of the members towards one another, namely that of caring for the cremation of the dead body when a death occurs within the group, and with the rather more ill-defined duty of helping each other financially in periods of economic distress.

It is as though the Tibetan archaic, patrilineal, corporate group of the lineage had overflowed its ancient, strictly parental nature in Ladak, and with time had assumed additional social significance, thus playing an important role in the economic life of a polyandrous people. I say this because we saw in Lahul – and, as we shall see from the material

A Trip to Ladakh

000 Having bathed, the next thing I needed was food, for it was many hours since breakfast. I soon met two more long black-haired men who were carrying large round cakes of Indian corn. I bought one of them. I do not know how many days ago it had been baked, but it was extremely hard, stale and sour. However, I soaked it in a stream, and was then able to get it down, or at least some of it.

609 361 Later on I made friends with some villagers, and they, to show that they meant well, brought me as much milk as I could drink. I was then so thirsty that I did justice to their supply. I sat with these kindly folk until I saw my caravan approaching. When it arrived we continued our journey, and in course of time we arrived on a great open wind-swept plain, and soon saw a group of stone and mud houses, which calls itself Dras, the capital of the country of Dras.

000 Here I found a British officer encamped on his way back to India after ibex hunting. My camp was pitched upon the plain, and I had just finished my tea, for which I was most grateful, after that grilling march down that treeless valley, and was putting things straight when down came a great gale of wind. I had to hang on with all my might to one of my tent-poles to prevent the tent coming down, while my servant hammered hard at the tent-pegs. While this was going on I heard shouts, and saw the major's property fast disappearing out of his tent, sailing down the plain before the blast. So I ran to the rescue, and was just in time to save his tent from collapsing entirely, for one of his tent-poles had already fallen. The gale soon blew itself out, and all was peace and quiet once more, except for the visits of the prowling pariah dogs from the city of Dras.

Next day we were up betimes, and I marched on ahead